

KATHARINE REGINA

By WALTER BESANT

CHAPTER VI. Continued.

English young men as well as German ardently desire to tell about themselves, their prospects, their aims and their ambitions, but they stifle the yearning. They talk to each other for awhile, but not after their career is actually begun. A German young man, on the other hand, looks about for a companion of the opposite sex, to whom he may confide everything; she becomes his friend, his adviser, his sympathizer. Sometimes she is young and pretty, when the result is inevitable; sometimes she is young and plain, when the result is generally much the same; sometimes she is middle-aged or old, when her friendship may become a very sweet and tender one. How much good might be done if ladies of a certain age would let it be known that they were ready to undertake the part of confidante, adviser and sympathizer each to one young man! One feels, speaking as a man, perfectly ready at any age to do as much for a young lady. Katharine played this part to the young German, while he talked about himself.

"I am not, Fraulein," Dittmer Bock explained, "hochgeboren. My father conducts a Delicatessen-Handlung in Hamburg, opposite the Jacob Church. May one disguise the good Dittmer's English? Any one may speak it as he spoke it. In fact, the German-English of to-day is as easy to write as the French-English of sixty years ago—witness the humorist in every American paper. My father had ambitions for his sons above the Delicatessen-Handlung. He wished that they should become great merchants, such as used to be found in London."

"Are they not found here still?" Dittmer shrugged his shoulders. "I find the memory of great English merchants, and I find great German houses—Hamburg is the place where you must look now for great merchants. Did you ever hear of the Godefroi brothers?"

Katharine never had. "They were boys who worked and looked about them. Perhaps they had read history and knew about Whit-tington and Gresham. And they rose and became rich; they discovered an island, and they established trade with it and planted it. They became rich. They founded the great German Colonial Empire of the future—here Dittmer spread his arms—"which will grow and grow until it swallows up your English colonies one after the other. I, too, shall look about the world until I discover another island like Samoa. Then I shall go there and begin to trade and to plant."

"It is a great ambition, Dittmer." "It has been my resolve since I was a child. In order to carry it out I have learned what I could—mathematics, languages, bookkeeping, shorthand, physical geography, commercial and political history, and the present condition of trade over all the world. I know every harbor and its exports and imports, and the principal merchants who carry on its trade."

"That seems a great deal to learn."

"Modern trade wants all this knowledge. There will very soon be no more English merchants, because your young men will not learn the new conditions of trade. In every office there must be clerks who can write and speak foreign languages. Your young men will not learn them, and your schools cannot teach them. Then we come over—who have learned them. Always we see in history commerce which passes from hand to hand; everywhere one people which decays and one people which advances. It is curious; it is wonderful."

"But all this will be after your time, Dittmer."

"As for me," he answered, coming down from the prophetic level, "I shall become another Godefroi, and find another Samoa."

"I hope you will, Dittmer," said Katharine.

"Fraulein," he left off talking about himself—"my heart is sorrowful for you. Every day I tear open the paper and I look for news, I say: Oh! perhaps to-day it comes—the telegram that he is well."

"Dittmer, please stop. Please—do not say such a thing again."

"But there is hope, since they have learned nothing about him."

"How can there be hope? No—he is dead. I have his letters. I shall carry them all my life. Involuntarily she laid her hand upon the pocket where they were kept. "The letters are all I have of him. He is dead, Dittmer. And, oh! my heart is breaking. Never speak again of news. There can be none, unless they find his bones upon the sands. No news—no news. He is dead—he is dead."

They finished their walk in silence. When they reached Harley House Katharine saw that the tears were running down Dittmer's cheeks.

"You are good and kind, my friend!" He stopped and kissed her hand.

"Fraulein—" he began, but he choked and said no more. It is remarkable that although we boast ourselves to be the grand articulators of speaking words of man, the most expressive things are those which are omitted. Dittmer Bock never finished that sentence, yet Katharine knew what he meant, and that she had a servant as well as a friend.

One evening he had been silent and dull at the house, even refusing to sing. He spoke to her on another subject.

"Fraulein," he said, "there will be more trouble."

"What is it, Dittmer? Trouble for you or for me?"

"For our friends. Therefore, for you as well as for me."

"What is it, then?"

He proceeded to tell her, with many excuses and apologies to himself for betraying the confidence of the house,

"Oh, John! How much? Fifty pounds?"

"The chief partner sent for me. He spoke very kind. He said it was very hard on an old servant, but what was he to do? He said that all his personal expenses had been cut down to the lowest, and the establishment in the city kept up in hopes of better times, but the trade seemed gone away for good, and what was he to do? And then he said that he was very sorry indeed, very sorry for me he was, but he could no longer go on paying salaries on the same scale, and he was obliged to offer me a reduction of"—John doubled up and groaned as one who has an internal pain—"of half my salary—take it or leave it—take it or leave it. That's all, Maria."

"Oh, John! Only half—that is what we married on, sixteen years ago. It was plenty then. But now—" she looked around her. Six children! And the eldest only fifteen! She groaned aloud.

Three hundred pounds a year does not seem to some people a great income; but many families have to make three hundred pounds suffice for all their wants and all their luxuries; think of the clergy, half-pay officers and widows. In careful hands—nowhere are the hands more careful than those of the London clerk's wife—three hundred pounds will go a very long way, particularly when you get such a governess as Katharine—a chance which falls to few. But divide the three hundred by two—Mrs. Emptage rapidly made that division and gazed before her in consternation; some clerks have to do with a hundred and fifty, even clerks with families of six. But none knew better than this cousin of a thousand clerks what the income meant.

"Oh! children," she cried, "what shall we do? The things that we must give up! How in the world shall I keep you respectable?"

Then she looked guiltily at Katharine.

"You will not be able to keep me any longer," said Katharine. "Oh! I am so sorry for you, I am indeed."

"Katharine, my dear, have one more meal with us, if it is only a cup of tea. Children, Katharine will come and see us sometimes—won't you, dear?"

When Katharine came away at nine, she met Dittmer Bock smoking a Hamburg cigar under the lamp-post.

"They know all now," he said. "I was afraid to tell. I am sorry for them. Yet they have still one hundred and fifty pounds. In Hamburg that is a good pay for a clerk. One hundred and fifty pounds. Three thousand marks. Count it in marks. So it is twenty times as great—ten marks a day? They have been too rich, the English. But they will be rich no longer. The English clerks are sent away. The German clerk remains. I have but forty pounds a year. Eight hundred marks. Yes, the German remains and the Englishman is sent away. It is the new conquest of England. The German remains."

"I fear they will have to deny themselves in many things," said Katharine.

"They will eat enough, but they will no longer be rich. They will no longer have such a Fraulein to teach the children."

"No, I must find another place."

"It is sometimes hard to find—I fear—the other place."

"I shall find it somehow. Oh, I have no fear."

"Fraulein"—Dittmer turned pale, smitten with sudden terror—"you leave this good family; you go away. Him-mel! Where can I go to meet you now?"

Katharine hesitated.

"Do you still wish to meet me, Dittmer?" she asked, without the least coquetry.

"Ach! You ask if I wish—what other pleasure have I than to meet you, Fraulein? There is no one else in the world who listens when I speak."

"If it is only to tell me what is in your mind I will try to arrange for seeing you sometimes. But—"

"Fraulein, it is sweet to open my soul to you because you understand and are kind. You do not laugh. Ja! It fills my heart with joy to be with you and to see your face—so wonderful—so beautiful."

"Dittmer, you must not—"

"You ask if I still wish to meet you. Ach! All the day at my work I see your beautiful eyes and hear your voice—so soft and sweet—"

(To be continued.)

His Usefulness.

An Englishman who was out West in early days fell in with a long train of prairie schooners, the leader of which announced that he and his fellow-emigrants were going to found a town, having everything that was useful and nothing that was unnecessary. "We won't have any waste," he said; "there isn't a person in our party who won't do some important duty in the new town." The Englishman pointed to an old and feeble man with a bent back and a long, thin, white beard. "But that very old man there," he said; "he can't possibly be of any use, can he?" "Oh, yes," said the leader; "we'll open our new cemetery with him."

"Didn't Wear 'Em Then."

During a summer sojourn in the mountains, a physician who is much interested in epilepsy in its different forms, heard of a woman with that disease who had lived to the age of seventy-nine years. Curious to know the details of so unusual a case, he interviewed the widow. Having inquired concerning different symptoms, he proceeded: "Did she grind her teeth much at night?" The old man considered for a minute, and then replied: "Well, I dunno as she wore 'em at night."

Wonderful Improvements.

Wife (returned from church to her husband, who had stayed at home): "You should have heard Dr. Doe's sermon this morning, my dear. I don't know when anything has made such a profound impression on me. I think it will make a better woman of me as long as I live."

Husband—"Did you walk home?"

Wife—"Oh, no; I took a car; and, do you know, John, the conductor never asked me for my fare, and so I saved a nickel. Wasn't I lucky?"—Chicago Journal.

The Shepherds' Bulletin, of recent date, estimates the wool clip of the current year at 300,000,000 pounds.

HOUSEHOLD TOPICS

To Keep Beef.

I give my way of keeping beef which I have used for years. To 100 pounds of beef take two quarts of salt; one pint of brown sugar with enough water to cover the beef; boil and skim and then add two ounces of black pepper. Let stand till cold then pour over beef.—J. L. Vestal.

How to Keep Sausage.

As soon as your sausage is made take one gallon crocks and pack each full of sausage to within half inch of the top; then set in the oven and bake for two or three hours, according to the heat. When thoroughly done weight your sausage down, and when cold pour lard over the top. You now have it so it will keep and you will have the best sausage you ever had. If you try this you will never put sausage away any other way.—Mrs. Nora E. Deane.

To Renew Old Hats and Dresses.

As a help for the woman who is economical and remodels hats and dresses is a device whereby the steaming of velvet, ribbon, etc., can be facilitated. The old-fashioned way was to heat a flatiron, set it on the table upside down, cover it with several folds of a damp rag and use the steam thus generated. The up-to-date way is to slip a three-cornered bit of tin over the spout of the kettle. Steam pours through an aperture scarcely a quarter of an inch wide, but three or four inches long, and over this the material may be passed and treated. Any person of ordinary ingenuity can make one with no other tools and material than a hammer, a chisel and a piece of tin.

Things Worth Remembering.

When burned or scalded apply the white of a raw egg. It is soothing and cooling and if applied at once will relieve the pain and prevent inflammation.

When bitten by any kind of an insect try an application of dampened salt brought over the spot. It will usually relieve at once.

When picking and preserving it is well to use granite or porcelain lined ware, as all metals are liable to be attacked by acids.

If a tablespoonful of vinegar is put into the lard in which doughnuts are fried it will prevent them from absorbing too much of the fat.

Vinegar put into a bottle of old or dried glue will moisten and make it lie again.—Mrs. G. T. Anderson, in The Epitome.

Eggs For Invalids.

Eggs contain a great deal of nourishment, and form one of the most convenient modes of administering food to invalids.

To boil an egg properly and artistically, place a saucepan half full of water on a bright fire, wait till it boils and then put in the eggs and allow them to remain three and a half minutes.

Poached eggs are made equally simply. Boil some water in a saucepan, then break an egg into a teacup, being careful not to burst it, and place the teacup in the saucepan of boiling water. The egg should then be carefully placed upon a piece of toast or a slice of bread affixed butter.

Buttered eggs are almost as easily prepared. Put into a stewpan two ounces of butter, break four fresh eggs and add a tablespoonful of chopped mushrooms or truffles, half a teaspoonful of salt and a little pepper. Stir it on the fire continually. Have ready some slices of buttered toast on a hot dish, pour the eggs on the toast and serve hot.

To prepare eggs au gratin you cut some hard boiled eggs in slices and lay them on a well buttered dish with grated Parmesan cheese, black pepper and a grate of nutmeg. Sprinkle some baked crumbs over all, put the dish in the oven, and serve as soon as the contents begin to color.—New York Journal.

Pop Overs.—Take one cup of flour and mix smooth with one cup of sweet milk and one well beaten egg. Add a piece of butter the size of a walnut and a pinch of salt. Bake in gem pans in a quick oven.

Scotch Woodcock—This may be made from a plain Welsh rabbit poured over anchovy toast; or mix a half pound of grated cheese with four eggs, well beaten in two tablespoonfuls of cream. Cook until creamy and pour over anchovy toast.

Whipped Chocolate—Whipped chocolate is delicious and easily prepared. Make the chocolate entirely of milk, boiling it thoroughly and put in the egg beating steadily until it is a creamy froth. It will hold the foam for a long time, and, when served, part of the whipped cream should be stirred down in it.

Rabbit—Grate a pound of American cheese; add to it a half teaspoonful of salt, a teaspoonful of Worcestershire sauce and a dash of red pepper, and, if you like, a teaspoonful of horseradish. Put into a saucepan six tablespoonfuls of water. When boiling add the cheese, then add two eggs well beaten and stir the mixture constantly until perfectly smooth and the consistency of cream. Pour at once over nicely toasted bread in a smoking hot dish.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR APRIL 22.

Subject: Jesus the Sinner's Friend, Luke vii, 36-50—Golden Text, Luke vii, 50—Memory Verse, 47—Commentary on the Day's Lesson.

I. Jesus anointed in Simon's house (vs. 36-38). 36. "One of the Pharisees." Simon, by name. This was a common Jewish name. There were two by this name among the apostles, nine are mentioned in the New Testament and twenty in Josephus. "Sat down to meat." "Reclined at table." The custom was to recline on a couch, on the left side, the head toward the table, and the feet outward. But Simon omitted the usual ceremonies of respect which Jesus might well have expected.

37. "A woman—a sinner." There is a difference of opinion as to the character of this woman. Some think that she was a notorious sinner, but the street name "sinner" is used here, as in many other places, merely to designate a heathen. There is no evidence to prove that this woman was Mary Magdalene or that she was a grossly immoral character.

38. "Stood—behind." The knees were bent and the feet turned outward behind. The sandals were put on. She wept profusely; her hair was flowing loosely about her shoulders as a sign of mourning, and with this she wiped his feet. "Kissed." The kiss is an emblem of love, subjection and supplication. "Anointed them." She did not think herself worthy to anoint His head. 39. "Pharisee—said." The first feeling of Simon was that of displeasure that a heathen sinner had dared to pollute his parlor. "Within himself." He had doubt with reference to his guest, but he dare not speak his thoughts. "A prophet." The idea prevailed among the Jews "that a prophet must know everything secret."

"That toucheth him." Simon, if she had touched him, would have said, "Stand by thyself, come not near me, I am holier than thou," and he thought Christ should say so, too.

40. "Jesus speaks a parable (vs. 40-43). 40. "Jesus—said." Simon probably expressed his displeasure by his looks. Simon did not see through him, but Christ saw through him. "Somehow to say." A courteous way of asking permission to speak. Those whom Christ hath somewhat against, He hath somewhat to say unto. "Master, say on." Although not believing him to be a prophet, yet he recognizes him as a teacher. 41. "A certain creditor." The creditor is God and the two debtors are Simon and the woman. "Five hundred pence." Or denarii. Silver denarii were worth from fifteen to seventeen cents. 42. "Nothing to pay." Simon, the Pharisee, was in debt and without the means of paying. He could no more pay his fifty pence than the poor woman could pay her five hundred, and if both be not freely forgiven by divine mercy both must perish. "Forgave them both." No righteousness of ours can merit His pardoning love. Salvation is the gift of God.

43. "I suppose." With greater modesty than that which he had just murmured in secret does he give his opinion, and Jesus proceeds to turn his answer immediately as a weapon against him.

44. "Jesus reproves Simon (vs. 44-47). 44. "Seest thou this woman." Afflicted and distressed and burdened with sin, but longing to be delivered, she do you see the tenderness and affectionate regard she is manifesting toward Me? "I entered." As a guest, by your invitation. "No water for My feet." Simon was greatly deficient in not performing the common civilities to Christ. The custom of providing water to wash the guests' feet was very ancient. It was one of the rites of hospitality. "With tears." Tears of sorrow for sin and of love for Me. "Kissed My feet." A kiss on the cheek from the master of the house, with an invocation, "The Lord be with you," conveyed a formal welcome. A kiss was an expression of a hearty and affectionate welcome to a friend. "My feet with ointment." This woman had not forgotten any of these marks of respect.

47. "Her sins, which are many." If we come to Christ in the right spirit, confessing our sins, He is as willing to forgive many as He is to forgive a few. "The Lord will be gracious to the penitent." They are all forgiven, never to return; the Lord will remember them no more, for ever. "For she loved much." Or, therefore she loved much. Her great love was the effect of her being forgiven. "To whom little is forgiven." A man's love to God will be in proportion to the obligations he feels himself under to the bounty of his Maker. "Loveth little." What Simon lacked was a deep sense of his sinful heart and life. The one who thinks his sins are small feels but little gratitude when they are forgiven. Those forms of theology which treat sin lightly always belittle Christ's divine nature and the necessity of the atonement.

48. "Jesus forgives the woman (vs. 48-50). 48. "Said unto her." Jesus now for the first time speaks directly to the woman. "Forgiveness." A precious word to a sin-burdened soul, and doubly so when it comes from Christ. While the self-righteous Pharisee murmured the poor penitent rejoiced.

49. "Who is this?" etc. He need not credit them with unbelief; they were amazed at a claim which doubtless many of them soon came to see was fully justified. 50. "Thy faith hath saved thee." Christ ascribes to faith those benefits which are due to new birth. It is the instrument by which the benefits of the atonement are applied to our part by which His benefits are supplied.

Baseball Diamond in Three States.

The Klondike Baseball Club, of East Liverpool, Ohio, has laid out its new diamond at State Line Corner, and in one respect at least it is the most remarkable in the world. It is situated right at the junction of the State Lines of Pennsylvania, Ohio and West Virginia. A foul tip that gets away from the catcher has to be chased into Pennsylvania. A home hit to left field is recovered in West Virginia. Ordinary singles go into Ohio. Hereafter the rooter who becomes enthusiastic will call for "West Virginia" when the home team is at the bat, and shout "Pennsylvania" for yours' at the opposing team batter.

Effel Tower Rival at Jamestown.

It was announced from the general offices of the Jamestown Exposition Company that a tower exceeding in altitude the celebrated Effel tower at Paris will be erected on the Exposition grounds. The tower will carry upward of 10,000 incandescent lights and be seen for miles at sea at night.

Gibraltar's Tunnels.

Over seventy miles of tunnels have been cut in the solid rock of Gibraltar.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTemperance.

Alcohol and Crime.—Dr. Otto Juliusburger Says That the Main Source of Lawbreaking is Rum—An Entirely New Method of Fighting the Evil.

Writing in the Hilde (Berlin), Dr. Otto Juliusburger analyzes the influence of alcohol on crime. There is no doubt, he says, that the main source of crime is to be found in the excessive use of alcohol. Statistics prove this. The results, for instance, obtained by the municipality of Zurich, Switzerland, are striking. In 1891 116 persons were sentenced for inflicting bodily injuries. The deaths were committed on Saturday by eighteen, on Sunday by sixty, on Monday by twenty-two, and on each of the other days by four persons. Similar experiences are reported from other places. In the city of Edinburgh the arrests for intoxication between 8 o'clock Sunday morning and 8 o'clock Monday morning were, during two years, 1357. This was before the closure of saloons on Sunday. After the closure, the arrests were 328, and in 1896-97 only 223, in spite of the increased population.

In Ireland the imprisonments on Sundays in 1877-78 amounted to 4355, before the compulsory Sunday closure, but from 1885 to 1888 only 2500 arrests were made, though the law was only effective in part.

Commenting on the English military stationed in India, Sir Richard Temple states that if the soldiers only could stop drinking they would be practically free from crime and military faults. The chief surgeon of the Swiss army states, on the same line, that if it were possible to eliminate alcohol from the garrisons the military courts also could be removed.

The Swedish writer, Dr. Helenius, in his celebrated work on "Alcoholism," proves minutely the influence of alcohol on crime. Among 554 criminals condemned to the penitentiary, 302 per cent. were drunkards; but among backsliders, sentenced the second time, the percentage was still larger. The writer found that 5655 sentenced for the first time were still in the penitentiary after 49.8 per cent.; among 1730 offenders sentenced, 56 per cent. were backsliders. The percentage was much larger, but still more among women, where he found 17 per cent. out of 570 sentenced for the first time, and 46 per cent. out of 534 condemned several times, for crimes committed under the influence of alcohol.

In view of these facts we will first thoroughly understand the words of the famous criminologist, Liszt: "Our penalties are of no use, not only in the original; they do not at all prevent crime, but work the other way, strengthening it." This argument induces Dr. Juliusburger to suggest an entirely new method of fighting the evil. One of the chief prejudices of alcohol drinkers, he says, is the belief in their value for nourishment and strength. The moment these idols fall to the ground the diffusion of crime will cease. Public schools should finally begin to teach upon this most important subject.

Secondly, change his attitude toward those sentenced for acts committed while under the influence of alcohol. If we simply shut up the delinquents, and only remove the alcohol for the time being, we will not obtain an essential improvement of their nature. The penitentiary or prison penalty should be supplanted by a thorough change of character in the victims and serious education.

Thirdly, change his attitude toward those sentenced for acts committed while under the influence of alcohol. If we simply shut up the delinquents, and only remove the alcohol for the time being, we will not obtain an essential improvement of their nature. The penitentiary or prison penalty should be supplanted by a thorough change of character in the victims and serious education.

Fourthly, change his attitude toward those sentenced for acts committed while under the influence of alcohol. If we simply shut up the delinquents, and only remove the alcohol for the time being, we will not obtain an essential improvement of their nature. The penitentiary or prison penalty should be supplanted by a thorough change of character in the victims and serious education.

A New Vice.

To such as desire to take a short and strenuous route to intoxication the new method of so-called "nose-sniffing" makes a special appeal. American medicine tells us that the practice is much favored in Norway.

The drunkard finds the palm of his hand with strong "corn brandy," takes two vigorous sniffs and his whole nervous system is paralyzed in a moment. After a varied period of unconsciousness he passes into a sleep of fatigue resembling that of opium. The "nose-drinkers" claim that the liquor thus takes the shortest possible cut to the brain and saves the tardy roundabout journey through the stomach.

The greatest danger to the success of the undertaking is the untimely sneezing, which is very annoying and disappointing to weak and timid beginners.

As it is only safe to try the purest brandy for the purpose it would be extremely dangerous to experiment with many of our home products. For this and other good reasons the new practice is not likely to gain much headway in this country, much as we like quick profits. Still, novelties in any direction have their passing interest.—Herald.

Why Trade Increased.

Since the saloons were abolished in Lebanon, Tenn., the merchants of the place claim that trade has increased from twenty-five to forty-seven and a half per cent., and real estate has increased in value twenty per cent., while the mayor reports that only one-third as many cases are tried before him as before the closing.

Has "Made Good."

Local option has been tested and tried and has "made good" in a majority of the States of the Union. One feature of the situation that is worthy of particular note is that while local option gains are continually being made, seldom does a "dry" district ever go back into the "wet" column.

Temperance Notes.

Washington, D. C., receives \$415,955 from the saloons and pays \$814,245 for the support of police.

Pittsburg receives \$496,000 from its saloons, and pays \$634,000 toward the maintenance of its police.

Boston receives \$1,438,132 from its saloons and pays \$1,592,900 for the support of its police force.

On his feet, apparently in his sober senses, and is hauled out at the sober door on his back like a dog."

The London United Temperance Council has drafted five temperance texts to be displayed in sixty London street cars.

Nearly five-eighths of the money England spends on drink goes in beer, about a third in spirits and one-third in wine. The expenditure on head, on the basis of the whole population, works out a little over \$21 per annum.

In a whisky case tried at Concordia, Kan., one of the witnesses was asked if he understood a nuisance under the prohibitory law to be, to which he made the following answer: "To place where a man goes in at the front door

The Sunday Breakfast Table

BROTHERHOOD.

Mark well this fact—not often urged, indeed—That one's own business, if he mind it best, Concerns the common welfare, takes due heed How self, the unit, stands toward all the rest.

A lean and narrow virtue must it be, Content with "middle not!" to go one's way A skulker, hemmed with selfish privacy, Who lets one's brother suffer as he may.

To mind one's business, rather, as God minds—That one true way, the Christian way, God's Son Full room within the common pathway finds To walk His way, and yet not walk alone.

—James Buckham.

Support in Trial.

Take my yoke upon you, and learn of Me.—Matt. xi, 29.

There are those who consider that to yoke and a burden which He was to place upon me, but to the yoke and the burden which He Himself bore. "Come unto Me," they explain His words as meaning, "study My example. My yoke is easy, My burden is light. Be meek and lowly in heart, as I am, and yours shall be easy, yours shall be light."

There are troubles and sorrows in the world which, so far as we can see, come to men through no fault of their own—which belong to their lot in life, to that state into which He has pleased God to call them. These sorrows our Lord does not promise to remove. But He points to a means by which they may be borne. And what matters it whether you lighten your load or strengthen it, which is to be borne? That which overtaxes a fragile vehicle is not a light burden for one that is strongly built. St. Paul was imperilled, imprisoned, scourged, shipwrecked, famished, athirst, but none the less he cried, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." St. Paul was not heavy laden.

You have some load to bear, and you feel that you can hardly sustain it longer. You yearn with all your heart for something that you cannot have. Some terrible grief is gnawing at your soul. You have been unfortunate. Prosperity seems to have turned her back upon you. You almost think that unless your surroundings soon grow brighter life will not be worth the living. And Christ sees you. He looks on you in pity and in love. But He says, in effect, "I cannot grant your petition. You know not what you ask. You are not ordered for your good. But look back upon My life. I was persecuted, I was despised, I had not where to lay My head, I died on the cross. Yet My yoke was easy, My burden was light. All through My life I had peace, a peace which I left for My followers for all time. Come unto Me, be meek, be lowly, learn of Me, and, whatever your yoke, whatever your burden, you shall find rest upon your soul."

What rest except rest unto our souls are we living for? What one thing is there that is worth the having if it bring not that? In the commercial world a man's ability, his skill, his experience, are valued not at some definite figure, but by the inevitable law of supply and demand. They are given at any given time and in any given place precisely what they will bring. Just so it is with the apparent advantages of this life. They are worth only what they bring. A man may seem to want for nothing, he may be envied of all and yet be utterly destitute. Another may be bereft of friends, health, possessions, and yet be living in abundance because he has that which the world with its utmost favor cannot give, which the world with its utmost cruelty and scorn cannot take. He has learned of Christ, and His yoke is easy, His burden is light.—Henry Barbour, Church of the Beloved Disciple, New York, in the Sunday Herald.

Enthusiasm the Thing Most Needed.

A true and experienced evangelist has said that a teaching gospel is not brings sinners to decision. It is not new thoughts, however true, nor new revelations of Scripture truth, but the truths already known pressed home to the heart, that lead to conviction of sin and reception of Christ as Saviour and Lord. But the evangelist himself needs an ever-increasing and deepening knowledge of God's salvation, as revealed in the Little Book, which is given us to be eaten up, and habitually fed upon; then we must prophesy, for "out of the abundance of the heart the mouth speaketh."—London Christian.

Happiness.

A brittle thing is our earthly happiness—brittle as some thin vase of Venetian glass, and yet neither anxiety, nor sorrow, nor the dart of death, which is mightier than the oak-leaved thunderbolt, can shatter a thing even so brittle as the earthly happiness. It is happiness under the care of God. But though neither anguish nor death can break it with all their violence, sin can break it at a touch, and selfishness can shatter it, just as there are acids which will shiver the Venetian glass. Sin and selfishness—God's balm does not heal in this world the ravages which they cause.—Canon Farrar.

Quiet Your Fears.

There is a story of a boy who left his home and went to the city alone for the first time. He set out with forebodings, but everything turned out better than his fears. The conductor was kind. A stranger sat beside him and described the places they passed. A driver who knew exactly where he wanted to go was at the city station. When it was all over, he learned that his father had been with him all the day, in another car, planning things for his comfort and sending helpful persons to him. Is not that the way God has seen with us all?

Chicago Has 60,000 Homeless Men.

The Chicago Bureau of Charities in its publication, Co-operation, is authority for the statement that no less than 60,000 men in Chicago are without homes. The statistics were compiled by John W. Uteach, chief inspector of the Illinois State Board of Health, who made a thorough canvass of the various lodging houses of that city. All these individuals without shelter of their own are ready to find shelter in the 1972 lodging houses and cheap hotels scattered throughout the city. Only a few of these refugees are conducted by philanthropic organizations,